

—Ad Testimonium.

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A  
S E R M O N  
ON THE  
KING's Day,

*February the 6<sup>th</sup> 1685.*

At St Katharine Coleman's, LONDON.

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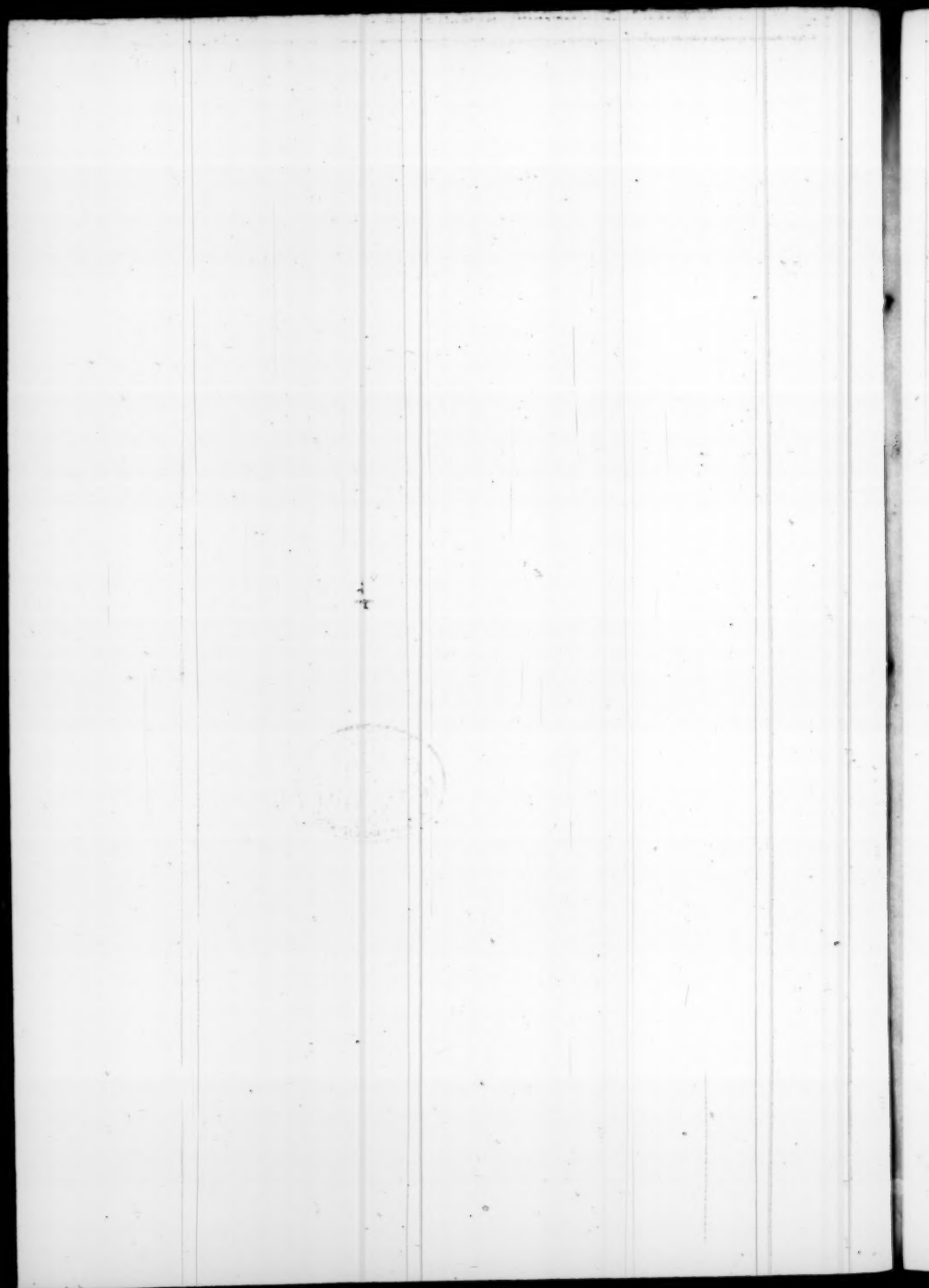
By *S. Patrick*

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L O N D O N,

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MDC LXXXVI.



A  
S E R M O N  
ON THE  
KING's Day.

PSALM lxxij. the latter part of the 15. vers.

*Prayer also shall be made for him continually, and daily shall he be praised.*

THESE Words have in them a double Energie, both of *Prayer* and *Prophecy*; they had likewise a double Completion both in *Solomon* and *Christ*.

In the Prayers of all Holy Men, there is something of *Prophecy*, they utter nothing but the Will of *God*; so *God* hears and ratifies

tifies their requests: The Words likewise of dying Men are esteemed more Prophetic than ordinary, and these are supposed to be the last Words, *i. e.* as ye have it in the 20. *vers.* the last Prayers of this Religious King, made, it seems, at that time when *Solomon*, by *David's* appointment, (that is by *God's* appointment, for *David* herein observed the Will of *God*) was Proclaimed King.

The particulars of *Solomon's* Inauguration are at large in the First Chapter of the First Book of *Kings*. We find there that in the latter part of King *David's* Reign, *Adonijah*, the Son of *Haggith*, exalted himself, and put in for the Succession; not that he believed himself that he had a Title to the Crown, as he afterward confessed, *Chap. ij. vers. 15.* but *Joab* and *Abiathar*, and some such troublesome Men, had put it in his Head; and that not for young *Adonijah's* sake, as *Solomon* wisely observes in the 22 *vers.* but for their own Ambitious Ends. One would have thought, that that Declaration of King *David* to his Privy Council, 1 *Chron. xxviij.* had been sufficient to blast all pretences of Usurpation.

But



But these Disturbances not only gave him new occasion of declaring *God's* will in *Solomon's* Succession, but of giving express Command for his *Inauguration* before his own death ; he resigned rather than bequeathed his Kingdom to him, and recreated his dying hours with the publick Joy and Acclamations of the People.

*David* was well pleased with the Complement that his Nobles made to him, saying, <sup>i King.</sup>  
*God make the Name of Solomon better than* <sup>i. 47.</sup>  
*thy Name, and make his Throne greater*  
*than thy Throne.* These Courtiers are said to bless King *David*, and in such a sence he took it ; for he bowed himself upon the Bed, *προσκύνησεν*, he worshipped at those *auspicious* words, he nodded, he bowed, he worshipped, and then he fell to Prayer and Prophecy.

I hope King *David* was no Flatterer, or Court-Parasite, when he filled his Mouth with Prayer and Praise, and expressed so much pleasure and satisfaction at his Son's Accession to the Crown. In those days it was no crime to be Zealously Loyal, to Worship toward the *East*, and Adore the rising *Sun* : He was not then esteemed an Enemy

to *David*, or to the present Government of *Israel*, that strew'd *Aves and Welcomes* in the new King's way, and forgot to think of any thing but the expectation of new Blessings.

*David* by his own example had discountenanced all intempestive Grief at the death of his first Child by *Solomon's* Mother, and that without the Comforts of another to succeed in his Affection; and now at his own death he will not suffer 'em to be unmannerly in their Sorrow; but teaches the people to forget him and look up towards his Son; and so they did as heartily as the King could wish, for they blew the Trumpet, and all the people said, God save King *Solomon*: And all the people came up after him, and play'd upon Flutes, and rejoyced with great Joy; so that the Earth rent with the sound of them. It was as if the whole Earth had open'd its mouth and sang for Joy too; and all this so long before King *David* was cold in his Grave, that he himself was one to make up the Chorus. They blew the Trumpet and he Pray'd, they Rejoyced and he Prophesied; he prays to God for the Prosperity of his Successor, and desires that all his people might pray for it too;

vers. 39, 40.

too ; and that not only for his Successor's but for the People's sake ; and so he begins, *He shall judge thy People with Righteousness, vers. 2. and thy Poor with Judgment.*

And indeed this *Psalms* is not only a *Prayer* to God, but an *Admonition* to the People ; it is *their Cause* which he Pleads, and therefore *they* must come in with their *endeavours* : God hath perform'd his part in giving 'em a just and righteous King to succeed *David* ; and now 'tis their parts to pray to God continually for him, to pray that God would continue him amongst 'em, that so their Happiness might continue for many Years ; so likewise they are to Offer up *Praises*, they are to *Praise the King daily*, that is in effect, to Praise God for the King.

This is the Peoples Duty at all times, and this is our present Duty ; it is the most particular *business* of this Day ; we come here to pray for the King, we come to praise him and to praise God for him ; it is the subject of the Text, and the subject of the Day ; *Prayer* and *praise* : The only two principal parts into which my Text can be divided. *Prayer also shall be made for him*  
*conti-*

*continually, and daily shall be be praised.*

First, Of Prayer ; which is a *duty* incumbent upon all *Subjects* for all *Princes*, *pro omnibus Imperatoribus*, without any distinction. My method shall be this :

First, To give you some Reasons why this Duty should be performed. And,

Secondly, I shall offer at some Directions in the performing it.

I. The Obligations which Men lye under of Praying for their *Sovereign Prince* are *Natural*, and *Political*, as well as *Divine*.

The Laws of Nature teach us to look up-  
*Non adulati-* on *Kingly* Government, as a *Paternal* Function.  
*one vanâ ad-* on. Every Prince paramount is Father of  
*ducti, 1 De* his Country, so we call them, saith *Seneca*,  
*Clem. 14.* *not by way of Flattery* : So we find him making long Prayers for *Nero*, even when he was *disgraced* and *exiled* by him. Nothing being more *Natural* than for Children to Pray for the Prosperity of their *Parents* ; from our *Natural Parents* we derive our *Natural Life*, so from our *Political Parents*, our *Political Life* : The King is not only *Caput & Animus Reipublicæ*; *sed etiam Spiritus vitalis*,  
 Ad Polyb. 31, 32. the  
 1 De Clem. 4.

the vital Spirit, the very Life of the Kingdom ; so that to pray for the King, is most correspondent to the First great Law of Nature, *Self-preservation* ; for hereby we pray for our own and the Kingdoms safety ; so the Wise Senate of Rome reckon'd, when they pray'd for their Emperour *Augustus* : Nor do we read of any Nation or People, tho never so Barbarous, but their regard to their Prince, hath been the same as of Children to their Parents, the reasons being the same. For,

*Quod bonum  
faustumque  
sit tibi domi-  
nique tuae Ce-  
sar Auguste,  
(sic enim nos  
perpetuam fe-  
licitatem rei-  
publicae & la-  
ta huic pra-  
cari existi-  
mamus), &c.  
Suet. Aug. c.  
58.*

First, It is from the *King* that we have our *Origination* : For as amongst the *Jews* to beget a Child, was not essentially necessary to be the *Father* of him, some being the *Legal* Children of one Man, which was the best and most Excellent Title, altho the *Natural* Children of another : So our *Saviour* was the *Legal* Son of *Joseph* and of *David*, tho by Nature the Son of *Mary*, who perhaps was of another *Tribe* : In like manner, tho we have a *natural* obligation to those *Parents* which begot us ; yet we were Born *legally* from the influence of *Government*, we were born *Children* from *natural* Parentage, but Sons only from *political* Authority. It is from

*Episcopus  
Institut. Lib.  
3. Sect. 4.  
l. 11.*

from the Laws, *i. e.* from the King, the Fountain of Laws, that we are Legitimate, without which every Man is but *Filius populi*, the Son of the people. So that every Rebel seems to *Bastardize* his own Children, in *resisting* that *Authority* by which they call him *Father*; for tho the *institution* of Marriage is an ordinance of *God*; yet the *Circumstances* of its *Solemnization* are by *Magistratual Appointment*, whereby we are to remember, that the King is our first *Parent*.

II. Secondly, it is from the King we have our daily *Maintenance* and *Support*; it is his *Wisdom* and *Power*, that protects us from *violence* and *wrong*: Our *Estates*, our *Lives*, our *All* is under his *Guardianship*. Of the truth of which some of you here present are living *Witnesses*. You remember the sad time when there *was no King in Israel*; but it was worse with you, than with the *Old Israelites*, for they *did every Man what seem'd good in his own Eyes*; whilst they that *Sequestred* your *Estates*, *Plunder'd* your *Goods*, and drove you into *Want* and *Exile*, committed such *Villanies* as even out-dared their own *Consciences*. 'Tis you can best tell, whether all that you at present enjoy is not *owing* unto the

the King's safety, he is so much more than a Father, that without the Preservation of his Royal Person, it is not in your power to keep your own Children from Starving; and therefore great reason have we, both to *pray* for him our selves, and to teach our Children to *pray* for him too.

III. Thirdly, It is the King's Life and Preservation that protects our own. The Shadow of his Wing is a Buckler to all his Subjects, a Buckler against all Foreign Violence, and Domestic Blood-thirstiness: So was the Regal Authority unto the *Israelites* of old, as we have frequent instances in the Book of *Judges*; for those Judges were all *Kings in Jeshurun* as well as *Moses*, altho not Deut. 33. 5. Anointed no more then he. So when there was *no Judge* amongst 'em, it is said, There was *no King in Israel*, as that dismal Story of the *Levite's Wife* is Prefaced; which one is Judg. 19. 1. a sufficient instance of Domestic Villany and Barbarity. So every now and then we read of Invasions, and such Publick Calamities, as must needs happen to a Nation without a *Head*; there must needs be much Wrong either done or suffered, where there are no *Eyes* to see, nor *Ears* to hear, but

C

Hands



*Hands* to pull down Ruin, or *Feet* swift to shed Blood.

And now, sure here's worth and subject enough for a *Prayer*, that *God* would protect that Person by whom our Lives and Fortunes are protected. It is a Duty, and a very modest one too, to pray for Kings. Whereas some very wise Heathens made a mistake and pray'd to 'em : But *Nature*, *Reason* and *Tradition*, are not Perswasives strong enough to Men of corrupt practices, to bring 'em over to their Duty ; let us see then how far it is *encouraged*, or rather *commanded*, in Holy Writ, for the People to pray for their Kings ; tho some Men can't find any such thing as Monarchy its self in the Scriptures, without an Opprobrium by way of Appendix to it : For all that is there said in the behalf of Monarchy, is not a sufficient Ballance to the *Eighth Chap. of the First Book of Samuel*, for from thence they infer, That *God Almighty* was *angry* with the *Israelites* for *desiring* a Monarchical Government : Whereas the whole Current of Scripture proves this and no other to be *jure Divino*, even in the *inter-regna*, which were Governed by One only Prophet, or Seer ; so that from *Adam* to *Saul*,  
and



and forwards, the whole Government was purely Monarchical. The *Seventy Elders* being no other than *Justices* or *Counsellors*, and therefore *God* was so far from being angry at their desiring of a King, *i. e.* for desiring of one, that as the *Jewish* Rabbin tells us, they were commanded by *God*, That they should do so, *Statuendo statues super te Regem, Deut. 17. 15.* Their Crime was in the manner, the time, and the ends of their asking one: They ask'd with *murmuring* and *mutiny*, they ask'd *importunately*, rather demanded than ask'd; and that for the *Idolatrous end* of being like other Nations; therefore *God* said to *Samuel*, Not thee but 'tis me that they reject: they were better pleased with their *Vicè-Roy Samuel*, then with their *Emperour God*; and it was but a Pretence for 'em to find fault with the Government, when it was the *Religion* that they would alter; and there is no question, that if they had not had such base purposes in their Heads, that *God* would have given 'em a King long before, without asking; that blessing was so long delay'd, because *God* saw they were not Capacitated for receiving it. And when a Nation is not capable of Government (we

*Menasseh  
Ben Israel  
Conciliator.  
Q. in Deut.  
6.*

*Vers. 11.*

have had the sad experience ) *God* gives 'em up to *Anarchy*. A people must be ripe for Blessings before they can expect 'em, and then they must put 'em to a good Use, if they desire their Continuance : And amongst all the blessings that *God* hath promised his Church in this World, I take one of the greatest to be, That Kings should be its *Nursing Fathers*, and *Queens* its *Nursing Mothers*. I am perswaded, that hitherto it hath been the greatest blessing. And so those Christians would have told you, that lived under the Reigns of *Constantine*, *Theodosius*, *Arcadius*, and those good Emperours ; each of which did more good to *Christ's* Church in some respects, than all their Predecessors had done it Miltchief : They *Nursed* it, and *Cloathed* it with Beauty and Glory, which before had lain in Rags and Nakedness, exposed to Contempt and Danger, like *Moses* among the Rushes. But *St. Paul* did not look so far as *Constantine the Great*, when he exhorts the Christians, in the 2 Ch. of the 1 Ep. to *Tim*. That prayers and intercessions, and giving of Thanks be made for Kings : He doth not say, I exhort you that about Three hundred Years hence, ye shall begin to Pray  
for

for Kings ; no *ὑπὲρ βασιλέων*, i. e. if we make a Critical search into the Word for the Emperors, for what else can it signifie ? Who were Supream then but Emperors ? And St. Peter expressly names the Supream ; and *αἰνέχοντι*, gain 'twas, *Fear God, Honour the Emperor* ; <sup>1 Pet. 2.13.</sup> for 'tis the singular number, *βασιλέα*, so this <sup>Verf. 17.</sup> cannot be understood of Governors as *Christians*, much less of the *Reformed Religion*, when at that time there was no such denomination ; but St. Paul and St. Peter meant, That they should presently pray for the Emperor in being, and the Emperors in succession, as such : For Nero as well as *Constantine*, for *Dioclesian* as well as *Charlemaign*, for *Mahomet* the IV. (had he been Emperor of the World) as well as for *JAMES* the II. in *Great Britain* and *Ireland*.

Now since the *Roman Empire* is broken, this Exhortation belongs to us ; because every King in his Kingdom is *Emperor*, and *JAMES* the II. (whom God preserve) wears the *Imperial Crown* of this Realm. Nothing can bar *Prayer* no more than *Allegiance* : it is part of our Allegiance, and a most indispensable Tribute. He that defrauds the King of his Prayers had better defraud

fraud him of his Coin ; saving that such a Man's Prayers would not do him so much good : This is *God's Due*, and this is *Cæsar's Due* ; our Prayers to *God*, and for the King : So that with one Mite we may pay both Tributes. What remains then, but that we should bethink our selves how to pay it ; which leads me to the second Undertaking, *i. e.* To give you some Directions how Prayers are to be made for him.

There are Two Qualifications necessary to all Prayers, *heartiness* and *sincerity* ; the third is *constancy*, expressed here in my Text, by the word *continually* ; so we are to pray for our King *heartily*, *sincerely*, and *continually*.

First *heartily*, We are not to come to Church on such days as this for fashion-sake, to avoid *singularity*, or a *bad reputation* ; every good Man must bring a Zealous Heart along with him ; a Heart full of Affectionate Duty and Loyalty, with Love and Hope in his Breast, and Joy in his Eyes : He must petition *God* for the King, as he would petition the King for himself ; with all the Elegancies of *Intreaty*, as if he would petition for a Kingdom : And then sure he would mix a few Vows with his Prayers, something or  
other

other to distinguish 'em from common Petitions ; at least ways we should pray with such an *emphasis*, as if we thought our selves quite undone, if *God* did not hear our Prayers, and so we may well think ; for if *God* will not hear our Prayers for the *King*, 'tis a sign he will not hear 'em *at all*. Let us have a care that those Prayers be not luke-warm, for when *God* spits them out, he commonly spits 'em into the Cup of Indignation, that's the Cup of Anarchy, when the *Prince and the Priest* go off together ; and then comes the Kingdom of Antichrist : For the Pious and Learned Dr. *Hammond* proves every stubborn Subject to be a Limb of Antichrist, who exalts himself above all that is called *God*. But,

Secondly, We are to pray for the King *sincerely*, i. e. without any *mental reserves*, or mixed *equivocations* : We must pray for the King in that sence that the Church prays for him, in that sence that the *Primitive Church* of Christ is wont to pray for their Emperors. *Tertullian* gives us a tast of those Prayers, by which we may guess at the rest. First their Manner, *We pray*, saith he, *for our Kings with our Hands stretched forth, because they*

*Treatise of  
resisting the  
lawful Ma-  
gistrate.*

*Apologet.  
& ad Scap.  
c. 2. n. 11.*

they are *Innocent*, they were never lifted up against 'em ; 2. *With bare-Heads*, because we are not ashamed, our Consciences do not fly in our Faces, and reproach us with Hypocrisie. 3. Without any humane order or prescription, because we pray *willingly and from the bottom of our Hearts*. Now follows the form : *Vitam illis prolixam ; a long Life, a secure Throne, a safe Abode, a potent Army, a faithful Senate, a Conscientious People, and a peaceable Empire* : This was a sincere and honest Prayer, such a sort of Prayer as we come here to make, without *Parsimony* and without *Fraud*. Let me then give you Three short and general Directions in praying for the King.

*First*, To Pray for him as you would have others pray for you.

*Secondly*, To Pray for *him* as if you pray'd for your *selves* ; and

*Thirdly*, Let the Subject-matter of your Prayers be as *sincere* and *liberal* as when *he* prays for *you* ; we may know how that hath been by the effects : Be sure they are such Prayers as *David* and *Solomon* put up, the effects have been the same : *Peace is within our Walls, and Prosperity within our Palaces*.

Besides

Besides, methinks we are all grown better of late; a New *Genius* ascends the *Horizon*. No doubt but from some *new* Cause, from our *new* King's prayers, For thou, O God, Psal. 61. *hast heard his Vows; thou hast given him the heritage of those that fear thy Name.* Then let us all joyn in the Chorus: *Thou wilt prolong the King's Life; and his Tears as many Generations.* He shall abide before God for ever: O prepare mercy and truth, which may preserve him. So will we sing praise unto thy Name for ever, and daily perform our Vows.

Thirdly, We are to pray for him continually. Prayer also shall be made for him continually: So that we come here to Day, but to learn what we are to do all the Year after. This is but a solemn Remonstrance of what we resolve to do all the Days of our Life; and reason good, if we continue to expect the blessed Effects of such Prayers. Not that some Men's Omission of Prayer, (no nor their Curses) can do the King, and his Loyal Subjects, any harm: For God can rain down Blessings upon the *Fleece*, and let the Barren *Ground* remain dry; and so God can rain down Curses upon the *Ground*, and

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yet



yet *Gideon's Fleece* shall escape, every lock and hair of it. If some will not continually pray for the King, yet *God* will continually bless him for their sakes that do ; at least if the King prays for the People, *God* will return his Prayers upon his own Head : Thus much for Prayer.

The second part is *Praise* : This is a more particular Duty, incumbent only for particular Reasons : Prayers for their Kings is the Duty of all Nations, but Praise only belongs to *Solomon*, and such Kings as *Solomon* was ; and yet there is this Duty incumbent upon all Mankind, which is, To praise the Government, when they cannot praise the Person. The Character of a King, in the person of one Prince, is as *Landable, Divine, and Sacred*, as in the person of another. They are all of them, as *Calvin* tells us, the Sons of *God* ; they are so *ex Officio*, and *Praise* is as just a Debt to their Office, as *Honor* to their Persons : Indeed there can be no Honor without Praise. Praise is the result of Liking and Approbation ; without which, Honor is no better than Mockery. But in this place the Holy *Psalmist* doth not speak of that Praise and Honor, which is universal-  
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In Luk. I.  
21.



ly due to all Princes, but of that extraordinary Praise, which his Successor King *Solomon*, and all *such* Princes as *he*, may justly claim. So here we are to consider the Character of a Prince who is praise-worthy.

And here I have a fair opportunity of entering into a Panegyric upon that Glorious Prince, whose Praises we come hither to Celebrate, as well as to offer up our Prayers for him: But I would willingly avoid all Invidiousness, as well of the *malevolent*, for my *Ambition*, as of the *Censorious*, for my *Presumption*, and yet I fear neither. But because it is so co-incident with my Text, and most appropriate to the undoubted Sense of it, I shall give you a short Character of that Prince for whom 'twas first made; that not only ours, but all Princes of those Excellencies, may come in for their Dues.

*First*, He was a Prince of the most Celebrated *Wisdom and Understanding* in the World, this was his *Natural Talent*; which because he had so well improved, *God Almighty* at his request added to it: He was mature for Government, and well qualified for Empire; so that *God* sent him to the People with a

Blessing in his Hand. It is the King's Wisdom that is the Peoples Safety ; and therefore when *God* in *Isaiah* threatens 'em to give  
*Ch. 3. v. 4.* 'em Children to be their Princes, and Babes to rule over 'em ; the Consequences of such a  
*Vers. 5.* Government follow in the next *vers.* And the People shall be oppressed every one by another, and every one by his Neighbour.

Secondly, He was a most industrious Prince ; he made his Duty his business, and very Conscientiously considered the great Charge committed to him ; he was always employ'd for the Peoples good, Vigilant and Active upon all occasions. We read indeed, that in all his Reign the people had little else to do,  
*1 King. 4. 25.* But to sit down every Man under his Vine, and under his Fig-tree, from Dan even to Beersheba, Eating and Drinking and making Merry ; it was well for them ; but you'll find the good King otherwise employ'd : His greatest pleasure was, to see his People safe, and to be the Author of all those pleasures and comforts that they enjoy'd, and which they could not enjoy, but by his pains and care.

Thirdly, He was a King very eminent for Justice ; which was one great effect of his  
 his

his Wisdom. 'Tis Solomon's own Maxim,  
That a *Prince that wants Understanding is a  
great Oppressor*; but a Prince of Understand-  
ing and Wisdom, will never do, nor suffer  
Wrong. The Lawyers tell us, That the  
King cannot wrong his Subjects; and our Di-  
vinity-Books tell us, That he ought not to  
wrong himse'f. The King is as responsible  
to God for his own Honor, as for the peoples  
Safety: And that the rather, because 'tis  
God's Honor as well as his; but yet he had  
much of David's Clemency and Mercy.  
I am sure *Paterculus* would have thought  
so, if he had lived in his Reign; for he  
look'd upon it as a thing even incredible,  
*Quod humanam excedat fidem*: That *Cæsar*,  
who was but an Usurper, should spare those  
that were of *Pompey's* Faction; and yet we  
read of some great Persons Executed upon  
that account, even *L. Cæsar*, his Kinsman,  
contrary to due form of Law.

*Quia enim  
Deus vult  
honorari Su-  
periores, vult  
etiam ut ipsi  
honorem su-  
um tueantur.*  
Pareus  
Corp. Doct.  
p. 3. Q. 104.  
Lib. 2.

*Afranius,  
Fauftus, Scyl-  
la, Filia Pom-  
peii. Florus.  
Suet. Dio.  
Cass.*

Fourthly, He was a Prince of great Con-  
stancy and Resolution; he met with many  
difficulties in coming to the Crown, and  
even at his first Accession, he was forced to  
encounter with an unnatural and danger-  
ous Rebellion: It was a difficult *Junctio*, and  
required

Adag. Vct.  
Sen. Ep. 86.

Sal. Orat.  
ad Cæs. 2.

1 King. 2.9.

1 Chr. 28.  
20.

Deut. 12,  
13, 14.

2 Chr. 1.3.

Targ. Jo-  
nath.

required a steady Hand of Government. *Tranquillo quilibet gubernator est*; every one can Sail in a *Calm* Sea, but *Storms* and *Tempests* make a proof of the Pilot. It might be said of him, as it was of *Cæsar*, His mind was greater in Adversity than in Prosperity. *David* was not afraid to leave him amongst so many of his Enemies; *Thou art a Wise Man*, saith he, *and knowest what thou ought'st to do*: Be strong only and of good courage: That is, strengthen thy self, and be resolute: It was *verbum sapienti*; he did so.

Lastly, He was a Man of extraordinary Piety and Devotion; in this he shewed himself to be the true Son of Holy *David*.

We are not to enquire, whether *Solomon* served God with the same Circumstances of Religion as *David* his Father: For so 'tis said, *That Solomon loved the Lord, walking in the Statutes of David his Father*. 'Tis true, from the Particle *ק* following, some Learned Men have inferr'd, That the outward circumstances of his Worship, were not altogether so laudable, as his inward Sincerity and Devotion; because, whereas there was but one legal High-place of Worship ordained by *Moses*, he did nevertheless, in imitation of the

*the Antient Patriarchs*, permit their use in the plural number. But leaving this Dispute to the more Learned, I here only take notice, That as this was not sufficient to obstruct God's Indulgence, and great Love towards him ; So it could be no bar to his people's Prayers and Praises : For as *Solomon* loved the Lord, so the Lord loved him ; and blessed him with immensity of Wisdom and Justice ; and this appears from the following passage, to be the undoubted *Reward* of his exemplary Piety.

Diodat. in  
1 King. 3-3.

And now, to summ up all : This incomparable *Wisdom*, this indefatigable *Industry*, this *Justice*, *Resolution*, *Constancy* and *Piety*, might well deserve the Acclamation and daily Applause of his people : And if *Solomon* did justly deserve his peoples Praise, behold this Day a Prince not inferior to *Solomon*.

The Wisdom of this One Years Reign will equal all the History of that Eastern Prince. And as for all those other Qualifications, which I have mentioned, it is but too plain, that I have strain'd the Character of *Solomon* to make it bear some proportion with that of *our King*, and still the faint Lines come short of a Resemblance : But if

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undaunted Courage and Bravery in Battle, (a vertue that never was experienced in *Solomon*;) the voluntary Exposing of his Royal Person for the Good of his Country; the repeated instances of his Love and Affections to it; and such other his more *peculiar* and *Characteristical* vertues, were to be insisted upon; it would require such Sentences as *Solomon's* to declare his Worth.

But I come not here to usurp upon *Fame's* Province; his Name is already spread as far as *Solomon's*, and shall continue as long as his, as long as the World shall endure.

But sure the Obligations of his Subjects to him are far greater than any People ever lay under, and ought therefore to be paid in the most dutiful and solemn Manner: That great Tribute of Praise as well as of Prayer.

Give me leave likewise herein to offer you some few Directions, and so I'll conclude. The Church directs us to praise God, *not only with our Lips, but in our Lives*, we may take the same instruction in Praising God's Vicegerent. He best praises the *Lawgiver*, who lives most conformable to his *Laws*; and the greatest *Panegyric* upon *Cæsar* is, To Obey  
his

his Commands ; they are the only Flatterers, whose Hearts and Tongues do not go together ; and 'tis our Duty to *praise* our Prince, and not to *Flatter* him. Nothing can be grosser than to praise the King's Wisdom, and yet at the same time to prefer our own above it : My Lord the King, saith *Mephibosheth*, is as an Angel of God : But then he thought so as well as said it ; and therefore resign'd all he had in the World to the King's dispose. All Distrust and Jealousie is inconsistent with Praise ; for this must proceed from Love, and *Love casteth out Fear*. We have a Prince, that of all Mankind ought the most to be trusted ; because it is not in our powers, to *provoke* him more to break his Word than we have done. Our Provocations have been so great, That nothing but his Sacred Word could stand between us and his Anger. But this must not encourage us to use him ill ; for tho the Decree for our Good is gone out of the King's Mouth, yet it is not ratified by *God*, without good Conditions. We have been grievous Delinquents, and are now but upon good Behavior ; and Lives, as well as Hearts, are in *God's* Hand.

E

Bishop



Cont. Lat.

2 Cor. 4. 7.

Bishop *Andrews* terms Kings the *treasures* of the People : If so, we at present have a most inestimable Treasure. But then he bids us remember, That we have these Treasures in *Earthen Vessels* : Let us have a great care, and use it tenderly, that we, together with our Prince, may see our *Childrens Children*, and peace upon *Israel*.

Our Blessing is to us but a *new Comer* : we hardly know yet what it is that we enjoy. Consider but one Particular, That the English Nation, for this last Year, hath been a greater Terror abroad, than for some Ages before ; at least-ways, 'tis in our power soon to be so ; only by this, in not being a Terror to our selves. Let but the English Praise and Love their King, and all the World will soon stand in awe of him. Not that he trusts in his own strength, or in the Arm of Flesh, but in his *God* ; in his Right, and in his Innocence. Witness that one Act of his, whereby in the *Assembly* now in being, he would not ( what others would perhaps ) have *Excluded* his *Exclusioners*.

But there is no occasion to be loud and importunate in our Praises, they'l be best understood by our being still and quiet.

Let



Let us all φιλονεικεῖν make it our Ambition <sup>1 Thef. 4.7.</sup> to be so. It should be our *Ambition*, because it is our *Interest*; nay, we see it is to no purpose to be otherwise: It is but a folly to resist so often, the plain and visible Hand of Providence; the Injuries and Affronts that are done to Majesty still turn to Blessings. And, as to our Prince in particular, God hath as plainly and manifestly protected him from all his Enemies; as if with our own Eyes we had 'seen him guarded with a Flaming Sword, or resting his Head under an Angels Wing. God Almighty hath given him so many and such signal Deliverances, that we should be even Faithless, if we did not believe, that it can never be in the power of Men or Devils to hurt him. So that God will Reign, and the King will Reign, be the People never so *unquiet*.

God hath Judged the King, and hath plead- <sup>Ps. 43. 1.</sup> ed his Cause against an ungodly Nation: He hath delivered him from the deceitful and unjust Man. The Lord hath rewarded him according <sup>Ps. 18. 20.</sup> to his Righteousness, according to the cleanness of his Hands, hath he recompensed him.

And now, the King will be sure to live Peaceably and Quietly himself. He is resol-

ved to stand fast like a *Rock* in the midst of *his Ocean* ; neither the *Raging Waves* of the *Sea* , nor the *Madness* of the *People* , shall ever remove him from his *Center*.

"ΟΙ ΚΑΙ ΜΕ ΤΙΜΗΣΟΥΣΙ ΜΑΛΙΣΤΑ Ο ΜΗΤΙΣΤΑ ΖΗΤΩΣ.

Hom. II. l. 1.

He is resolved to deserve *Praise*, and to have it too, if not from his *People*, yet from his *God*.

To conclude then with the *Words* of this *Psalms*.

*His Name shall endure for ever, his Name shall be continued as long as the Sun, and Men shall be Blessed in him.*

*Blessed be the Lord God, the God of Israel, who only doth wondrous things : And Blessed be his Glorious Name for ever. Amen, and Amen.*

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**FINIS.**

